قافلۂ جنّت کی علامت

THE SIGN OF THE CARAVAN TO PARADISE

Shaikh-ul-Arab Wal Ajam
Arifbillah Hazrat-e-Aqdas
Moulana Shah Hakeem
Muhammad Akhtar Saheb
(Daamat Barakaatuhum)

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Dedicated to

All the writings of this humble servant are in reality due to the combined blessings of the company of our spiritual guide

Muhiyus-Sunnat Hazrat-e-Aqdas Moulana Shah Abrar-ul-Haq Saheb
(دامت برکاتہم)

and

Hazrat-e-Aqdas Moulana Shah Abdul Ghani Saheb Poulpoori
(رحمۃ اللہ علیہ)

and

Hazrat-e-Aqdas Moulana Shah Muhammad Ahmed Saheb
(رحمۃ اللہ علیہ)

Muhammad Akhtar
Afaa Allah Ta'ala Anho

CONTENTS

Important Detail

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بسم الله الرحمن الرحيم

اَلْحَمْدُ لِلّٰهِ وَكَفٰى وَسَلَامٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى اَمَّابَعْدُ

فَاَعُوْذُبِاللهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ۔

وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ وَنَهَى النَّفْسَ عَنِ الْهَوٰى ۙ

فَاِنَّ الْجَنَّةَ هِيَ الْمَاْوٰى ۙ

INTRODUCTION

I wish to discuss a very important topic today which has just presently occurred to me. The question that occurs is, what is the road leading to paradise? Who are the people that will live in paradise? Who are the inhabitants of paradise? Who will be the people that will go to paradise? Who are the people fated to go to paradise? What is the sign of the caravan going to paradise? How does one know whether a person is destined for paradise and is a member of that caravan?

Allah ﷻ mentiones the sign as:

﴿ وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ وَنَهَى النَّفْسَ عَنِ الْهَوٰى ۙ ﴾

(Sura Naziat: Verse No. 40, 41)

Trans: "The one who fears standing before his Lord and giving account and who prevents the nafs from its desires."

Thus, this refers to one who fears being questioned by Allah ﷻ for his deeds, for what answers will he be able to furnish? It is also refers to one who withholds his ***nafs*** from the disobedience of Allah ﷻ and from satisfying all its lowly desires and in so doing, he breaks his own heart without breaking the commands of Allah ﷻ . Therefore, whenever any desire occurs, question your heart. I am establishing you as a ***Mufti*** who should pose this question to your heart, " In

satisfying this desire my heart will certainly find pleasure, but will Allah ﷻ be pleased or not?" Whenever the reply received is, Allah ﷻ will be displeased, then immediately break your heart without breaking the command of Allah ﷻ. One who honours the Majesty and Grandeur of Allah ﷻ, Allah ﷻ too, will grant him honour, respect and esteem in this world as well as in the hereafter. On the other hand, one who does not break the illicit desires that occur in his own heart, who breaks the commands of Allah ﷻ and pleases himself, Allah ﷻ will in turn, break him, both in this world as well as in the hereafter.

The Sign Of Fear For Allah Ta'ala And Its Quantity

Thus, the sign of the caravan to paradise is mentioned by Allah ﷻ as:

﴿ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ ﴾

Trans: "The one who fears standing before his Lord ."

Such a person fears, " With what face will I present myself before Allah ﷻ ? What is the sign of such fear?

﴿ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴾

Trans: "And who prevents the nafs from its evil desires."

Thus, one should have that amount of fear as will enable one to stay away from sins, whereby one receives ***taufiq*** (ability) to break the desires that are against the pleasure of Allah ﷻ. Fear, more than this, is not the aim.

- Whereby one constantly shakes with the fear of Allah ﷻ
- Whereby one is not able to fulfil the rights of one's wife and children and not go to one's shop.

- Whereby one remains streched out on the bed all the time shaking and quivering with the fear of Allah ﷻ.

Let alone being **Fardh** (obligatory), this level of fear is not even permissible. This is why Allah's beloved Messenger (ﷺ) says:

﴿ اَللّٰهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَاتَحُوْلُ بِهٖ بَيْنَنَا وَبَيْنَ مَعَاصِيْكَ ﴾

(Mishkat: pg. 219, Tirmizi: Vol. 2, Kitabud Dawaat)

Trans: *"O Allah ﷻ ! Apportion for us from fear for You that amount which acts as a barrier between us and disobedience to you."*

Those who are familiar with the rules of Arabic grammar will be aware that the (مِنْ) used here is (تبعيضيہ) *Tab'idhiyah.*

Thus: مِنْ خَشْيَتِكَ *"From fear for you."* actually means, *"O Allah! I ask You for but a portion of fear from the total fear possible. I ask You for that amount of fear which will act as a barrier between me and disobedience to You."* If I have to be given fear in excess of this, I will be found lying on a bed. This is why these words have been used: مِنْ خَشْيَتِكَ *"From fear for you."*

The meaning of (خشیت) is fear. Therefore, what is the difference between (خشیت) and (خوف)? At times the word (خشیت) is used and at times the word (خوف) is used and both denote fear. What then, is the difference between the two, for there has to be some difference. Tell me, what an academic point this is?

KHANQAH = The Light Of Knowledge + The Path Of Love

I am informing you of this so that you do not suffer from the misunderstanding that there is no knowledge to be acquired in the ***Khanqah***. Some people understand the ***Khanqah*** to deal with ***Peeri Muridi*** and that it is empty of knowledge. They consider the ***Khanqah*** to be nothing other than a few ***Wazifas*** and only engaging oneself in ***Zikr***. All praise is due to Allah ﷻ and it is the blessings of our saints that in our ***Khanqah*** there

isn't only *Peeri Muridi*. The path leading to Allah ﷻ is shown to seekers in the light of knowledge. To love Allah ﷻ in the light of knowledge is termed the "*Khanqah*". All gratitude is due to Allah ﷻ, for it is His favour and bounty that accomplished scholars of *Din*, renowned *Ulema*, note down the knowledge of this lowly servant.

An Immense Point Of Knowledge

A lecturer of *Bukhari Sharif* from South Africa had come here who is also my *Khalifa* and a *Shaykh-ul-Hadith* in the Durban district. He is an accomplished scholar. I requested him to tell me why Allah's beloved Messenger (ﷺ), in the following *Dua*:

﴿ اَللّٰهُمَّ اَرِنَا الْحَقَّ حَقًّا وَّارْزُقْنَا اتِّبَاعَهٗ وَاَرِنَا الْبَاطِلَ بَاطِلًا وَّارْزُقْنَا اجْتِنَابَهٗ ﴾

(المغني عن حمل الاسفار للعراقي ص ٣٦٦، ج ٢، موسوعة اطراف الحديث النبوي ص ٤٠، ج ٢)

Trans: *"O Allah ﷻ ! Show us truth as truth and make obedience to it our sustenance. Show us falsehood as falsehood and make abstention from it our sustenance."*

Used the word (وَارْزُقْنَا) instead of, (وَفِّقْنَا)? In other words, he did not say, *" O Allah ﷻ! Show us truth as truth and grant us the ability to be obedient to it. Show us falsehood as falsehood and grant us the ability to abstain from it."* Rather, he asked in this manner, *O Allah ﷻ! Show us truth as truth and* (وَارْزُقْنَا اتِّبَاعَهٗ) *make obedience to it our sustenance. Show us falsehood as falsehood and* (وَارْزُقْنَا اجْتِنَابَهٗ) *make distance from it, abstention from it as well as precaution against it, our sustenance."*

Why did he not ask for *Taufiq* (ability) in this case? Why did he ask for *rizq* (sustenance)? What is the secret behind this? I requested him to understand this *Hadith* through another *Hadith*, for Allah's beloved Messenger (ﷺ) says:

﴿ اِنَّ نَفْسًا لَنْ تَمُوْتَ حَتّٰى تَسْتَكْمِلَ رِزْقَهَا ﴾

(*Mishkat: pg. 452*)

Trans: *"No soul shall die until it has completed its sustenance."*

As long as one has not partaken of the entire share of one's sustenance, only when not even a single grain of sustenance remains, will death occur. From the above ***Hadith Sharif*** one understands why Allah's beloved Messenger (صلی اللہ علیہ وسلم) used the words: (وَارْزُقْنَا اِتِّبَاعَهٗ) *"Make obedience to it our sustenance."* Just as one will not die until completing one's bodily source of nourishment, one's allotted food, so too, grant us the complete sustenance of good actions and grant us also the complete sustenance of abstaining from sins. So that no ***Ummati*** of mine, passes away until he is totally and completely obedient to You O Allah ﷻ. Do not allow death to occur to any of my followers until they have not completed their sustenance of good deeds, as long as they have not attained the sustenance of abstaining from all forms of sin, as long as they are not favoured with desisting from disobedience.

On hearing this, the ***Shaykh-ul-Hadith*** said, " My entire life has passed in teaching ***Bukhari Sharif*** but this subtle point never entered my mind, nor have I read this in any book. I did not even hear it from any of my teachers." I said in reply, " Brother, I too have not heard this before, nor have I have read it anywhere. What can I say:

میرے پینے کو دوستو سن لو
آسمانوں سے مے اترتی ہے

Listen O friends! I am given to drink .
that intoxicant which descends from the heavens.

It is but the mercy and kindness of Allah ﷻ that the ***duas*** of our saints are with us. I once met a poet who recited this couplet:

چاند تارے مرے قدموں میں بچھے جاتے ہیں
یہ بزرگوں کی دعاؤں کا اثر لگتا ہے

The moon and stars are spread at my feet.
This is but the effect of the saints supplications that have affected me.

My experience of seventy-five years has proven, engage yourselves in the service of some friends of Allah ﷻ. Allah ﷻ sees that you are occupied in serving His close friends. As a result there is hope that, ***Insha Allah***, you will not be deprived of the bounty and grace of Allah ﷻ. For greater than a hundred thousand efforts of ours is a single instance of Allah's ﷻ bounty and grace. ***Moulana Rumi*** (رحمۃ اللہ علیہ) says:

ذرّہ سایہ عنایت بہتر است
از ہزاراں کوشش طاعت پرست

Even a slight shadow of His endowment and mercy
is better than thousands of our efforts.

This is no light issue. These are the words of ***Moulana Rumi*** (رحمۃ اللہ علیہ). This is but the grace and favour of Allah ﷻ that this commentary on sustenance mentioned in the ***Hadith*** has been discussed. Even if you look through all the books, I have hope that maybe you will find this favour to be exclusive to (***Hadhrat***) ***Akhtar***.

ذٰلِكَ مِمَّا خَصَّنِیَ اللّٰہُ تَعَالٰی بِکَرَمِہٖ

This is the special favour of Allah ﷻ
which He has chosen for me.

I say maybe in order to adhere to humility and not to establish any claim. Saying this, is also something which I have learnt from the elders. ***Hadhrat Moulana Shah Muhammad Ahmed Sahib*** (رحمۃ اللہ علیہ) recited this couplet to (***Hadhrat***) ***Akhtar***:

شکر ہے دردِ دل مستقل ہوگیا
اب تو شاید مرا دل بھی دل ہوگیا

Gratitude is expressed. The love of Allah has become entrenched
Now, maybe, my heart has also become a true heart.

Hadhrat mentioned, "I have used the word maybe for the sake of humility. So that pride is not expressed." Our saints have

always kept this in mind not to express their own greatness with their own tongues.

The Test Of Taqwa

This entrenchment of love for Allah ﷻ is derived from the ***Khanqah***. Optional ***Haj*** and ***Umrah*** are performed by one and all. Many are those who sit in the corners of ***Masjids*** engaged in reciting the ***Qur'an*** and shedding tears. The true accomplishment is when, while one is walking along ***Bandar*** Road and ***Elpanstine*** Street, one comes across women who are not in ***Purdah*** and in spite of this, one maintains one's ***Taqwa***. The cat which can withhold itself in the presence of mice, when the mice are present it turns it gaze away, understand that this is a ***Sufi***. ***Hakeem-ul-Ummat Thanwi*** (رحمۃ اللہ علیہ) has written an incident in which it is mentioned that a king has trained his cats to such a level that lamps were placed on their heads and in the light of these lamps, he used to write royal edicts. These cats were trained and nurtured in such a way that they did not even stir their heads which would have caused the lamps to fall down. One day, The king thought to himself, " I am a great trainer and reformer." He called for his ***vizier*** and said to him. "O ***vizier***! Look at my accomplishment.Consider to what extent I have trained these cats. They do not even dare to move their heads causing the lamps to fall." The ***vizier*** replied, "Sir! I will test your trained cats. The cats will be tested by means of rats, then only will we be able to determine their true rate of value." The next day the ***vizier*** arrived with a rat in a bag. When the king lit the lamps on the cat's heads and began writing his royal edicts, the ***vizier*** allowed the head of the rat to stick out of the bag and showed it to the cat from afar. On seeing the rat, the cats whiskers stood up out of joy for it thought, "Today I will have a great hunt." After a little while it began purring loudly. Then the ***vizier*** saw that the cat was becoming intoxicated at the sight of the rat. When the cat was in a position to target the rat at a ninenty-degree angle, he left the rat loose.

Immediately the cat pounced for the rat and attacked it. All the training and ***Taqwa*** was shattered in that instant. All the claims of ***Nisbat***, (connection with Allah ﷻ) the claims of being cultured and refined, of being trained and disciplined were instantly exploded. The lamps were flying into the air and came down with a crash. As a result, the king also began laughing at his foolishness and claim of training. The ***vizier*** said to him, " Have you seen the state of the cat's training? A cat's exam is taken by rat."

When a ***Sufi*** is in the marketplaces and malls where he comes across women who are not in ***purdah***, when he is sitting in a plane and the air hostess comes before him, he is being tested. Now it will be learnt whether his connection with Allah ﷻ is greater or his connection with his lowly ***Nafs***. Whether he is a slave to the desires of his lowly ***Nafs*** or whether he is a noble slave of Allah ﷻ?

﴿ لَاشُجَاعَةَ يَا فَتٰى قَبْلَ الْحُرُوْبِ ﴾

" There is no bravery before battle, O youth."

Moulana Rumi (رحمۃ اللہ علیہ) is saying,*"O youth! Your boasting and bragging have no reality. Before you step onto the battlefield, we will not accept your claim to bravery and courage. Show us your prowess and courage on the battlefield and you will be acknowledged as brave."*

In the battle against ***Shaytan*** and the ***Nafs***, when the men of Allah ﷻ fly their flag of love, when they shift their gazes away and reduce their desires to smithereens, when they break their hearts without breaking the commands of Allah ﷻ, when they succeed in flying the flag of Allah's majestic commands, understand that such servants enjoy a true connection with Allah ﷻ, these are the friends of Allah ﷻ, these are the accepted servants of Allah ﷻ, these are the beloved slaves of Allah ﷻ. The practice to develop this is what is required in the ***Khanqah***. Proportionate to the level one gives up sins, one is able to break every evil desire that comes one's way and to

sacrifice oneself for Allah ﷻ, proportionate to the level of grief one suffers in doing all this, proportionate to the degree one tolerates the wounds of remorse, one will become a ***Wali***, a friend of Allah to that level. If, for example, one tolerates ten kilos of grief in the path of Allah ﷻ, one will be granted ten kilos of ***Nur***.

The Sign Of The Stages Of The Auliya

It is on the basis of this grief that is tolerated on the path of Allah ﷻ that the ranks and stages of ***Auliya*** can be determined. If someone asks, "How does one determine the ranks and stages of the ***Auliya Allah***," furnish this answer, " It can be determined by means of this grief. Does the person in question subject his natural desires and inclinations to the commands of the ***Shari'ah*** or not?" When the things naturally loved and desired by the ***Sufi*** come before him but Allah ﷻ is not pleased with what he desires, at such a juncture, does he suppress his desires and natural inclinations with the pleasure of Allah ﷻ or not? If one sees that he has suppressed his desires and natural inclinations for the pleasure of Allah ﷻ then know that this person is a ***Sahib-e-Nisbat***, that he is one who enjoys a distinct and close relationship, a personal connection with Allah ﷻ He is a ***Waliullah***. He has become an accepted slave of Allah ﷻ, for the sign of being accepted slave of Allah ﷻ and having love for Allah ﷻ is that he does not do such actions which are not acceptable to Allah ﷻ

The Ahlullah's Sensitivity Of Heart And Their Immense Gift Of Taqwa

If on occasion they falter and err, if they commit some mistake and their ***Nafs*** derives pleasure to even some minute degree, the thermometer of their hearts are as sensitive as the scale of a goldsmith, who even stops breathing when he weighs gold because the sensitive scale will shake even due to his breathing. Similarly, the detecting device within the hearts of the

Ahlullah who constantly remain sacrificed upon the pleasure of Allah ﷻ are made so sensitive that even if their ***Nafs*** were to import and derive the minutest degree of enjoyment through forbidden pleasures, their hearts will quiver with fear. As a result of this they receive the gift of crying and shedding profuse tears of regret from the unseen world. They recieve the 'kiss' from the unseen realm. My couplet reads:

از لبِ نادیدہ صد بوسہ رسید
مَن چہ گویم روح چہ لذّت کشید

The 'lips' of Allah cannot be seen for He is free of lips. Yet, the grief and sorrow endured in abstaining from sin on His path, the heart experiences His love and the sweetness of closeness to Him.

Allah ﷻ is the most forgiving of all those that forgive. He does not allow to go to waste the efforts and endeavours as well as the grief on His path.

اِن حسینوں سے دِل بچانے میں
ہم نے غم بھی بڑے اُٹھائے ہیں

In saving this heart from these beauties...
I have endured immense grief.

Whenever any beautiful shape and form comes before one, when the opportunity to sin is at hand, one comes to know to what level one is the lover of Allah ﷻ. This is when it is learnt whether one is a man of Allah ﷻ or an effeminate failure. Only men on this path, abstain and save themselves from sins. Allah ﷻ grants amazing sensitivity to their hearts, for Allah ﷻ is ***Latif*** (most subtle). ***Latif*** is His name, therefore, He creats this level of subtlety and sensitivity in their hearts. He purifies them from denseness and darkness. There is denseness and darkness in sin while there is subtlety in obedience to Allah ﷻ. Thus, when ***Shaytan*** and ***Nafs*** wish to shift them

away from worship and to enter even an iota of denseness and darkness in them, the needle within their hearts begins quaking violently as a result of which they immediately understand, "Our enemy is trying to import some form of illicit pleasure into our hearts." As a result, they immediately become watchful over their hearts."

The Protective Insight Of The Ahlullah At The Door Of Taqwa

As an example, if the ***Nafs*** tries to deceive on by telling one, "This student is exceptionally bright or this girl who is memorising the ***Qur'an*** is very sharp. Let me make special ***Dua*** for him or her, and blow on him or her." At such times, Allah ﷻ grants understanding and sound perception to those who are His beloved servants that this is but a ploy of the ***Nafs*** which at times even deceives one in the guise of ***Din***. Allah ﷻ, on such occasions maintains the steadfastness of their heart's scale whereby they are granted courage of a very high standard. On such occasions, they act upon this couplet of mine:

ہمارے نفسِ امارہ نے جب دامِ بتاں بدلا
تو ہم نے بابِ تقویٰ پر بھی فوراً پاسباں بدلا

When our Nafs-e-Ammarah changed its snare.....
We too, immediately changed the sentinel at the door of Taqwa.

The ***Nafs*** uses new ploys in order to snare and trap the ***Sufi*** in such a manner that he does not even realise this. Under such circumstances a person thinks he is merely blowing on some beautiful girl or handsome boy.

Blowing brings to mind, while I was in England a Maymon came who was very big built. Everyone else was asking for a پھونک (to be blown on) he said, "***Moulana***, give me a پھونکا." This was the first time I heard this word which caused

me to be tickled with laughter. To derive the maximum pleasure from this, I announced from the ***Mimbar***, "Whoever wants a پُچھونا should come forward quickly. Today, this lowly servant will not deprive anyone from his پُچھونا." I used the same word, for it was a source of great enjoyment to me. I do not even leave a single form of permissible pleasure but make every effort and beg Allah to grant the ***Taufiq*** to abstain from forbidden pleasures. Even if someone gives a hundred thousand rupees as a reward for this couplet, it will still not fulfil the right of this couplet:

ہمارے نفسِ امّارہ نے جب دامِ بُتاں بدلا
تو ہم نے بابِ تقویٰ پر بھی فوراً پاسباں بدلا

When our Nafs-e-Ammarah changed its snare.....
We too, immediately changed the sentinel at the door of Taqwa.

Nafs-e-Ammarah has changed its strategy and is using a new net to catch old game so that the ***Sufi*** does not even realise in which net he is being ensnared. Therefore, we too, have immediately changed the guard at the door of ***Taqwa*** and replaced him with a new guard because the old guard is in cahoots with the thieves and robbers. Tell me, if your security guard befriends thieves and robbers, will you replace him or not? Thus, this ***Nafs*** too, is very oppressive. It keeps on thinking up new strategies of ***Haraam*** actions in order to ensnare one. An intelligent ***Sufi*** is one who remains alert to the schemes and ploys of the ***Nafs***. As soon as he realises that the ***Nafs*** is being pretentious and introducing new schemes in order to waylay him unto disobedience, he becomes even stronger and firmer in his protecting his ***Taqwa***. He adopts even stronger and more powerful means and protects the door of ***Taqwa***.

The First And Last Opportunity To Reach Wilayat-e-Siddiqiyat

In short, I am telling you with great heartfelt pain that if you want to reach the ultimate level of the ***Auliya-e-Siddiqin*** and leave this world, and there is no form of life more perfect and elevated than this in the world. Then please Allah ﷻ to such an extent that one reaches and touches the very border of the ultimate level of the ***Auliya-e-Siddiqin***, for there is no level of ***Wilayat*** beyond this. Those who do not reach and touch this level of sainthood will definitely leave this world sooner or later, but will do so in a state of imperfection, in a state of being incomplete. They will die without being exposed to the true pleasure of living. They will meet with a death in which they will be ignorant of the pleasures of the ***Auliya-e-Siddiqin***. After this, there will be no means of compensation because after death, there is no return and second chance to be had. Has anyone come back to life in this world after dying till today? This is the one and only chance, the only opportunity granted to us by Allah ﷻ. Life is given to us but once. Why then do we not resort to making an effort in pleasing Allah ﷻ and put our very lives on the line in order to secure His pleasure:

جان دی دی ہوئی اُسی کی تھی
حق تو یہ ہے کہ حق ادا نہ ہوا

The life given, is given to us only by Him ...
The truth is that we have not fulfilled its due right.

جس کی جتنی قربانی
اُتنی خدا کی مہربانی

Proportionate to the effort and endeavour
a person makes ...
Will be the mercy and kindness of Allah.

It is inconceivable that a slave makes effort and sacrifice in the path of Allah ﷻ by breaking his base desires and shattering them to pieces without breaking the commands of Allah ﷻ without being favoured by Him. The slave's honour and respect for the code of ***Shari'ah*** keeps on shattering his natural inclinations and desires. Tell me, have you ever heard such words being uttered by me before?

نئے جام و مینا عطا ہو رہے ہیں

New intoxicating drinks (of knowledge) are being endowed.

The Enjoyment Of A Broken Heart Is Without Comparison

Tell me then, upon this broken heart of his, upon reducing his desires to dust and breaking his heart, will Allah ﷻ not be kind towards him? " This servant is tolerating so much grief and sorrow on My behalf. He is bearing so many wounds of regret at not being able to satisfy his desires. At every step of the way he is protecting his gaze and shattering his heart to pieces." Is Allah ﷻ not the most kind of those who show kindness, the most merciful of those who show mercy? Will He not display His kindness and mercy towards such loving servants? The Creator of pleasure, the Creator of beauty in all that is beautiful in the entire universe will grant him so much pleasure and enjoyment that all the beauties of the world will dim before this pleasure, for there is no example in the world to which such pleasure can be compared. Due to the blessings of sacrificing himself for the pleasure of Allah ﷻ and His beloved Name, the pleasure of such a lover of Allah ﷻ will be limitless, will be without end, will be without comparison because Allah ﷻ is without comparison, without limit and without end. Therefore, whoever sacrifices himself for the sake of Allah ﷻ , will be granted eternal pleasure, pleasure without comparison and without limit.

If only both you and I understand this. Having understood this, you will consider sacrificing yourselves for the sake of Allah ﷻ as the secret of your success, ***Insha Allah***. As a result, you will begin experiencing the ultimate level of the ***Auliya-e-Siddiqin*** from the very beginning of your spiritual journey. From the day you begin practising the denial and breaking of your desires, you will begin experiencing the beautiful fragrance of ***Auliya-e-Siddiqin***. Allah ﷻ will begin visiting your heart with His abundant and eternal mercy as well as His limitless 'Kisses' of closeness. In comparison to what you will receive, the rulership of the seven continents will seem paltry and insignificant. It will appear to you as if all creation, the heavens and the earth is being auctioned before your eyes. The light of the sun and moon will appear to trip and turn into a blackout. In fact, the entire universe along with all its brilliant and attractive colours will loose its value in your sight. You will be constrained, you will be compelled and forced to say:

جمال اُس کا چھپائے گی کیا بہار چمن
گلوں سے چھپ نہ سکی جس کی بُوئے پیراہن

How will the beautiful spring garden be able to hide His beauty
When the roses were unable to conceal the fragrance of the shirt.

O worldly people! The brilliant colours of the world are unable to conceal the beauty of Allah ﷻ, since every flower itself is His sign and indicates towards Him. Therefore, His limitless and eternal beauty, His unending and peerless attributes cannot be encompassed with words. ***Moulana Rumi*** (رحمۃ اللہ علیہ) says:

ہرچہ گویم عشق را شرح و بیاں
چوں بعشق آیم خجل باشم ازاں

When I become intoxicated by the limitless joy and pleasure of Allah's love and majesty, by the peerless pleasure of closeness to Him I tell the tale of His intense love.

I consider my lecture to be very lofty level. Yet, when visited once more by intense love, when Allah ﷻ allows me to enjoy a new flavour of His love, when He lowers a new dish of love for him from the heavens, I become totally ashamed at the previous lecture and discussion on His love, for I realise, "O Allah! In the previous lecture I was unable to do justice to love for You. Even though, through Your grace and endowment, the lecture on Your love is better than the previous one, it still does not do justice to the true right of Your love. Whoever happens to say that he has done justice to the topic of Your love, is truly childish and inexperienced because Your splendour is totally new in every second that passes. Every splendour of Yours is limitless and without example, it can never come to an end while we, on the other hand, are finite." Therefore in keeping with our finite selves, our finite attributes and our limited capacity to endure, our weakness at tolerating, Allah ﷻ allows us to enjoy the unveiling of His eternal and limitless splendour due to which we catch but a whiff, a slight breeze of His peerlessness, His infiniteness and His non-annihilation. He grants this slight whiff of the fragrance of His being eternal without beginning and eternal without end to His lovers. As a result of this, it appears that His lovers too, have a new splendour at every moment that passes. Having tasted the eternal wine of Allah's love without beginning and without end, the limited and infinite intoxicants of this world in whatever form they may be, become totally meaningless and lowly in their sight. As a result of this, in spite of being dressed in tattered clothing, eating nothing other than dry bread and *chutney* and sitting on their sackcloth, they experience the pleasure of true kings. Listen now to the couplet composed by ***Khwajah Sahib*** (رحمۃ اللہ علیہ).

خدا کی یاد میں بیٹھے جو سب سے بے غرض ہو کر
تو اپنا بوریا بھی پھر ہمیں تخت سلیماں تھا

Sitting in the remembrance of Allah having divested oneself from expectations from the entire creation..
Our sackcloth too, appears to be the throne of Suleiman عليه السلام

My couplet reads:

یادِ خدا کا ہر نفَس کون و مکاں سے کم نہیں
اہلِ وفا کا بوریہ تختِ شہاں سے کم نہیں

Remembering Allah with every breath is no less the value of the heavens and the earth.
The sackcloth of those who are loyal to Him, is no less than the throne of the kings.

Why is the sackcloth of those who are loyal to Allah ﷻ loftier than the throne of kings? This is because the name of Him who grants the crown and throne is taken on these sackcloths.

The Caravan Of Paradise And Its Signs

Who are the people loyal to Allah ﷻ? They are those in the caravan to paradise who are discussed in the verse recited by me today. Thus, if one wants to observe which is the caravan going to paradise, if one wants to know who are the inmates of paradise, one needs to see two signs which Allah ﷻ has mentioned:

﴿ وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ ﴾

Trans: *"The one who fears standing before his Lord."*

What is the sign and proof of fearing standing in front of Allah ﷻ and giving account?

﴿ وَنَهَى النَّفْسَ عَنِ الْهَوٰىۙ ﴾

Trans: *"And who prevents the Nafs from its desires."*

This is the second sign of those who will inhabit paradise: when a person prevents his ***Nafs*** from evil habits and evil actions. When this is present in a person, understand that he is one who fears Allah ﷻ and is one among the caravan to paradise. These are the people loyal to Allah ﷻ, who, in order to please Allah ﷻ, liquidise their desires and reduce them to blood. They break their hearts but do not break the commands of Allah ﷻ. Why do they prevent their ***Nafs*** from its evil desires? Out of fear from some army? Not in the least! Not even out of fear for parents. In fact, not even out of fear for one's ***Shaykh*** or, in the case of a ***Shaykh,*** not out of fear for his ***Murids***. If it is an ***Imam***, not out of fear for his followers by thinking, "These people are before me, if I do this undesirable act, I will loose my place of respect and honour in their sight." Why then do they prevent their ***Nafs***?

﴿ وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ ﴾

Trans: "The one who fears standing before his Lord."

Allah ﷻ informs us in this verse that those who withhold their ***Nafs*** solely due to fear for Allah ﷻ, are members of the caravan to paradise.

﴿ فَاِنَّ الْجَنَّةَ هِیَ الْمَاْوٰی ﴾

Trans: "Their place is in paradise."

Whether they are in company or all on their own, even if sin wants to wrap itself around them, they will seek refuge with Allah ﷻ.

الٰہی پیار سے دیکھے نہ یہ گناہ مجھے

O Allah! Let this sin not look at me with love.

Thus, I am saying, even our solitude should be spent with the realisation that we are with Allah ﷻ. Whether we are in company or in solitude, at every step of the way we should be fresh in the love of the Master and consumed by the heart

of love for Him. Never allow the ardour of love to cool and become tasteless. By combining both these verses, I am presenting the design of the caravan to paradise.

Once more, how does one identify the caravan to paradise? It is made up of those who fear Allah ﷻ in both privacy and in company, both in solitude and in society, with the body and the heart, with the eyes and the entire being. All one's limbs and organs should be safeguard from sin and the sight should at all times be kept on Allah ﷻ. A true ***Salik*** and ***Ashiq*** is one whose every breath is sacrificed for Allah ﷻ and who does not displease Allah ﷻ for even a single second. In spite of being assailed by a hundred thousand demands and inclination to sin, he speaks to Allah ﷻ, "O Allah ﷻ! My heart desires to look at this girl or at this boy. My heart desires to commit this sin but I am keeping my sight on Your sight and bearing in mind what the decision of Your sight is. Whether You give me permission or not?" If you do this, you will hear the voice in your heart, addressing you, "O My lover! My decision is that you shift your gaze away from here.

جب آ گئے وہ سامنے نابینا بن گئے
جب ہٹ گئے وہ سامنے سے بینا بن گئے

When she came before me, I became blind.
When she moved away, I regained my sight.

Thus, will Allah ﷻ not love such an action? "There is such a servant of mine who has the keenness of sight, who is not blind, in spite of how well he controls his gaze. At times he becomes blind to that which I do not want him to see and at other times, he uses his sight in My obedience. Wherever he realises My displeasure lies, he becomes blind and does not look. He has sacrificed his life for Me." Whether in company or solitude, he knows that his Lord and Master is looking at him. Therefore, his fear is constant and permanent.

﴿ وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ ﴾

Trans: "The one who fears standing before his Lord and giving account."

It is due to this constant fear that both in solitude as well as company, one remains:

﴿ وَنَهَى النَّفْسَ عَنِ الْهَوٰى ﴾

Trans: "And who prevents the Nafs from its desires."

One withholds the ***Nafs*** from acting upon evil desires even though assailed by a hundred thousand desires to sin

Consider an important point at this stage. The desire and demand to sin are not harmful in the least as long as one does not act upon it. If there are no desires and demands to sin, how will one abstain from them? If you were to tell me, "Do not wear your glasses right now," it would be correct because I am presently wearing them. It is only because I am wearing my glasses that you tell me not to wear them. From this we learn that every prohibition demands the existence of that from which one is prevented. Every act of telling someone not to do something requires the existence of that which one is forbidding. Suppose, I am not wearing my glasses in spite of which you tell me to remove them, will this be incorrect or not? Allah ﷻ says:

﴿ وَنَهَى النَّفْسَ عَنِ الْهَوٰى ﴾

Trans: "And who prevents the Nafs from its desires."

This tells us that the existence of evil desires is necessary in order to abstain from them because Allah ﷻ is forbidding us from evil desires. Therefore, the existence of that which is forbidden is necessary. Form this, we learn that evil desires will assail us. All we have to do is abstain from acting upon such desires. We must not give in to those desires and act upon them.

Therefore, my beloved friends, do not become disturbed and worried over evil desires. Even if ten million evil desires assail you, let them come but do not act upon them. Proportionate to the level and force of the desires that occur, one will have to resort to ***Mujahadah*** in opposing them. Similarly, proportionate to the ***Mujahadah*** one makes, one will be granted ***Anwar*** (Divine Light). If an avalanche or a tidal wave of desires rush towards one, the effort in abstaining from them will be severe and intense and just as a great force of water is required to generate electricity, so too, Allah ﷻ causes the intensity of desires to occur to us as a result of abstaining from which results in the ***Tajalli*** (Manifestation) of Allah ﷻ to descend upon us.

All praise is due to Allah ﷻ, for this topic which has been presented for the very first time in this manner. I do not have the strength to read books. All I do is ask Allah ﷻ and sit down. I make ***Dua*** to Allah ﷻ, O Allah ﷻ! You assist me. From where do I bring forward a new topic every Monday and Friday." Yet, you all witness the changes in the topics of discussion every Monday and Friday. This is no more than the grace and bounty of Allah ﷻ.

Today, I am providing the signs of the caravan to paradise. I am informing you who the members of this caravan are:

- Those who have the fear of Allah ﷻ in their hearts. To what extent should this fear be?

﴿ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴾

Trans: "And who prevents the Nafs from its desires."

Thus, there should be only that amount of fear as will prevent from the disobedience of Allah ﷻ. This is why the ***Dua*** of of Allah's beloved Messenger (ﷺ) is:

﴿ اَللّٰهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا تَحُوْلُ بِهٖ بَيْنَنَا وَبَيْنَ مَعَاصِيْكَ ﴾

(Mishkat: pg. 219, Tirmizi: Vol. 2, Kitabud Dawaat)

Trans: "O Allah ﷻ! Apportion for us from fear for You that amount which acts as a barrier between us and disobedience to you."

Thus, only that amount of fear is necessary, which becomes a barrier, a wall between us and disobedience to Allah ﷻ. Fear more than this is neither the aim nor the objective, whereby one constantly remains shaking and shivering and is unable to go to either the shop or the office, one is unable to see the needs of the wife and the children, one forgets about them and lies depressed and ill in bed.

The Difference Between Khauf And Khashyat

I had promissed to inform you about the difference between ***Khauf*** and ***Khashyat*** because both these words are used in ***Qur'an***. Tell me, where had I gone off on a tangent in the discussion? Who is it that brought me back on track? It is that Being who is hidden from sight but whose control is totally in place from the unseen realm. Allah ﷻ is the one who brought me back on track without anyone even reminding me to explain the difference between ***Khauf*** and ***Khashyat***. Both these words are loosely translated as fear. ***Khauf*** means fear,as ***Khashyat*** also means fear. Allah ﷻ states in Qur'an:

﴿ اِنَّمَا يَخْشَى اللّٰهَ مِنْ عِبَادِهِ الْعُلَمٰٓؤُا ﴾

(Sura Fatir: Verse No. 28)

Trans: "Only those servants fear Allah who are Ulema."

Thus, that ***Alim*** who does not fear Allah according to this verse, is no ***Alim*** at all. From this we learn that for knowledge, fear is a necessary companion just as heat is necessary for fire. If a fire becomes cool, it can no longer be referred to as fire.

Allah ﷻ is saying, "From among my servants those are Ulema, who fear Me. Therefore, if you are an *Alim*, why do you not fear Me? This proof that you are not an *Alim*."

Elsewhere, Allah ﷻ states:

﴿ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴾

(Sura Nur: Verse No. 37)

Trans: *"They fear The Day when hearts and eyes will be overturned."*

And has been mentioned in the verse quoted at the beginning of this lecture:

﴿ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴾

(Sura Naziat: Verse No. 40, 41)

Trans: *"The one who fears standing before his Lord and giving account and who prevents the nafs from its desires."*

Allamah Alusi As Sayyid Mahmud Baghdadi (رحمۃ اللہ علیہ) explains the difference between ***Khauf*** and ***Khashyat*** in his commentary on the ***Qur'an*** entitled, ***Ruh-ul-Ma'ani***. " The general and common meaning of both ***Khauf*** and ***Khashyat*** is fear. Yet, ***Khauf*** is such a fear wherein awe and reverence is not necessary." Fear does exist without awe and reverence as in the case of fear for the police whom one fears but does not hold them in awe and reverence. Let me explain this by another simpler example which is easier to understand. A snake comes out of its hole. One definitely fears it, but tell me, does one hold it in awe and reverence? If there were awe and reverence for it, why does one beat it with one's shoe? Why does one thrash it with a stick? Thus we learn that the term ***Khauf*** is at times used in cases where there is reverence and awe as well as in case where such awe and reverence is absent. The term ***Khashyat*** on the other hand, is used only in instances where fear is accompained by awe and reverence as well. Therefore, one cannot say, " I have

Khashyat for a snake. I have ***Khashyat*** for the police force. I have ***Khashyat*** for a wolf or for a rabid dog." According to the laws of the Arabic language, using ***Khauf*** in the above contexts is correct while using the term ***Khashyat*** is not. The use of the term ***Khashyat*** is specific to such cases where, along with fear, awe and reverence is also experienced.

At different locations Allah ﷻ has used the term ***Khashyat*** while at other times he has used the term ***Khauf***. The principle of ***Tafsir*** is that when a specific meaning is conditioned at one place then wherever it is used that condition will apply. According to this principle, wherever the word ***Khauf*** has been used, it is conditioned by the meaning of ***Khashyat*** wherein awe and reverence is also meant as a result of which, the meaning of ***Khashyat*** will apply. This is because along with fear for Allah ﷻ, awe and reverence for Him is also necessary whereas, as far as fear for the creation is concerned, awe and reverence is not conditional. This is the difference between ***Khauf*** and ***Khashyat***.

As I was saying, the meaning of:

﴿ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴾

Trans: ***"The one who fears standing before his Lord and giving account and who prevents the nafs from its desires."***

is, "One who fears standing infront of his Lord due to awe and reverence for Him, Who bears this awe and reverence in mind and fears giving account of his deeds in the presence of Allah ﷻ. Allah ﷻ, Whose gaze is upon my gaze, Who sees where my gazes are going. His gaze is fixed on my gaze."

میری نظر پہ اُن کی نظر پاسباں رہی
افسوس اس احساس سے کیوں بے خبر تھے ہم

Upon my gaze is His gaze protectively fixed.
Regretful am I, why was I oblivious to this realisation?

One needs to fear Allah ﷻ. Whether in solitude, whether in company, whether in private or in public, on every occasion and all times fear displeasing Allah ﷻ. *Shaytan* will say to one, "No one is present here." Reply to *Shaytan*, "Allah ﷻ is most certainly here." وَهُوَ مَعَكُمْ *"and He is with you."*
"He is with you at all times and since He is with me at all times, He who grants sight to others is not blind to what I do. Since He is with me and sees whatever I do I will abstain from and break all such desires and longings that displease Him.

- This is the true definition of ***Suluk***!
- This is the definition of ***Servitude***!
- This is the definition of intense love for Allah ﷻ!
- This is the definition of ***Tasawwuf***!
- This is the definition of ***Ihsan***!
- This is the true definition of ***Iman***!
- This is the true definition of ***Islam***!

The Easy Way To Abstain From Sin

If one does not have the courage to break one's desires and longing to sin, link oneself to the men of Allah ﷻ. Attach and graft an inferior quality mango shoot to a superior quality mango tree and as a result of which the inferior quality shoot will be transformed into a tree of superior quality. Attach and graft your weak heart to the strong heart of some man of Allah ﷻ as a result of which you too, will develop a strong and courageous heart, a heart that is linked unshakably to Allah ﷻ, when one undergoes spritual nurturing, the ***Iman*** of that man of Allah ﷻ, the ***Ihsan*** of that man of Allah ﷻ the Islam of that man of Allah ﷻ will be transferred to you. The heat and fervour of ***Iman*** and ***Yaqin*** will invade your heart. Cowardice will be replaced with courage. This companionship with the men of Allah ﷻ is such an effective medication for ailing hearts which cannot be purchased from any chemist in the entire world. Allah ﷻ states:

﴿ كُوْنُوا مَعَ الصَّادِقِيْنَ ﴾

(Sura Taubah: Verse No. 119)

Trans: ***"Remain in the company of the truthful."***

Remain in the company of My lovers as a result of which:

- Your taste for and inclination towards evil will be transformed to a taste for and an inclination towards love.
- Your very ***qismat*** (destiny) will change.
- You will become a member of and will be included in the caravan to paradise.

In order to attain all this, you have been informed of the need to keep the company of the men of Allah ﷻ, whenever you come here to ***Gulshan Iqbal,*** form two intentions:

- We will listen to talks on ***Din***.
- We will adopt the company of servants of the men of Allah ﷻ.
- We will have the benefit of so many men of Allah ﷻ who frequent this place.

Moulana Rumi (رحمۃ اللہ علیہ) poses the question, if instead of a single lamp shedding its light, twenty lamps are burning and shedding their light, will there not be an increase in light even though they are weak? Suppose there are ten bulbs each with forty watts, will this not combine to deliver four hundred watts? Therefore, do not have this opinion that these people are weak in their spirituality, for I derive benifit from their presence myself.

Allamah Alusi (رحمۃ اللہ علیہ) explains that the rains of Allah's ﷻ ***Tajalli*** (Manifestation) descends on the ***Ka'bah Sharif*** wherein the ***Nur*** of ***Hadhrat Ibrahim's*** sincerity is also included. ***Moulana Rumi*** (رحمۃ اللہ علیہ) on the other hand adds another point to this which you will not hear anywhere else. He says, the atmosphere of the ***Ka'bah***, apart from its own ***Nur***, is also being enlightened by the ***Nur*** of all the ***Auliya*** that are present

there. This is why, as soon as one enters the *Ka'bah*, one's *Iman* increases. Therefore, will the *Nur* of these servants of Allah ﷻ who come here for His sake not to be effective? The men of Allah ﷻ have their personal *Nur* through the blessings of which subject matter descends upon my heart at the time of delivering a lecture. The topics of discussion come in keeping with the level of the people present. This is similar to the case of receiving guests at one's home. According to the level of the guests, one will present the different dishes prepared. Proportionate to the status of the guests will be the status of the dishes put before them. If a king were to be your guest, will you put some simple dish before him or will you make arrangements in keeping with his rank and position? This is the *Dastarkhan* (table) of Allah ﷻ. Therefore, according to the level of the people that present themselves, according to the level of thirst for Allah ﷻ with which a person comes here and according to the level of *Wilayat*. Allah ﷻ wishes to grant certain people, each person receives spiritual nourishment according to his individual level. If you were to act upon what I am requesting you to do, you will *Insha Allah* reach the very edge of the level of the *Auliya-e-Siddiqin* before going to Allah ﷻ at the time of death. Only a slight effort is required, for the path leading to Allah ﷻ is a very simple one. Proportionate to the difficulty experienced in abstaining from sins, is the peace of mind to be experienced in keeping away from sins. Understand that to commit sins is voluntary and is action, it is work to be done. Tell me, is it easier to do some work or not to do any work at all? It is crystal clear that not to do any work is far easier than doing some work. Therefore, do not do such work which equals sins, rather remain in peace and comfort, in ease and tranquillity. Those who have given up sins explain, " We were previously being consumed in a fire but as soon as we gave up sin it appears as if we have been removed from hell and placed into paradise. It is as if our souls have come from the intense heat

of the sun, into a cool and comfortable place." The reason for this is that every sin in linked to the wrath of Allah ﷻ and there is no coolness in the wrath of Allah ﷻ. Hell is also a manifestation of Allah's ﷻ wrath. It is the place where Allah's ﷻ wrath is made known. Therefore, we beg Allah ﷻ to make us all a manifestation of His mercy, an expression of His grace, a manifestation of His special closeness and a manifestation of the ***Anwar*** of the ***Auliya-e-Siddiqin***.

Amin

Let us remember that the days of ***Qurbani*** are drawing close due to which I wish to mention the point that among all four ***Imams*** there is not a single one who considers sin to be permissible. Just as it is ***Wajib*** to sacrifice an animal, is it not similarly ***Wajib*** to sacrifice the desires to sin as well? By slaughtering an animal the ***Wajib*** of ***Qurbani*** will be fulfilled whereby one will earn much rewards. On the other hand, by slaughtering one's desires to sin, one will become a ***Wali*** of Allah ﷻ. By not slaughtering an animal one will be punished, Allah ﷻ will be displeased, while by slaughtering the desires to sin one will become a ***Waliullah***. Thus, it is necessary to slaughter an animal and save oneself from Allah's ﷻ punishment as it is necessary to slaughter the desires to sin and thereby become a ***Waliullah***.

We beseech Allah ﷻ to grant us both the worlds, that He grants us this world as well as the hereafter. We beseech Allah ﷻ not to deprive us, our families, our wives and children, all our friends (those spiritually linked to us) throughout the world, those who are present as well as those who are absent be they male or female. We beseech Allah ﷻ to grant us all blessings and bounties of both the worlds. **(Amin)**

وَاٰخِرُ دَعْوَانَا اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَصَلَّى اللّٰهُ

تَعَالٰى عَلٰى خَيْرِ خَلْقِهٖ مُحَمَّدٍ وَّاٰلِهٖ وَصَحْبِهٖ اَجْمَعِيْنَ

بِرَحْمَتِكَ يَا اَرْحَمَ الرّٰحِمِيْنَ

LECTURES OF

Shaikh-ul-Arab Wal Ajam Arifbillah Hazrat-e-Aqdas
Moulana Shah Hakeem
Muhammad Akhtar Saheb
(Daamat Barakaatuhum)












